

# Current Research in Egyptology 2018

Czech Institute of Egyptology, Faculty of Arts, Charles  
University, Prague

25<sup>th</sup> – 28<sup>th</sup> June 2018

## Abstracts



FACULTY OF ARTS  
Charles University



CZECH INSTITUTE OF EGYPTOLOGY  
Faculty of Arts  
Charles University in Prague



# Papers

## **The tomb QH32 in Qubbet El-Hawa**

Jose Manuel Alba Gómez – Yolanda de la Torre – Luisa M. García González

The tomb QH32 is located at the Necropolis of Qubbet el-Hawa. It is carved on the rock hill. The tomb was discovered and excavated during the campaigns of Grenfell and under the supervision of Wallis Budge between 1886-1887. Even if the tomb was excavated during the 19<sup>th</sup> Century, the information about the burial areas of the hypogeum (the shafts and the burial chambers) was inadequate and lacking. After a first survey, in 2016, it was verified that this part of the tomb had never been excavated since Grenfell works and it is still full of material looted, higgledy-piggledy and in poor state of conservation.

During 2017 season, the team of the University of Jaén began the excavation of this funeral complex. The main purposes of the excavation of this tomb are to complete the plan of the tomb to understand the use of the hill, the funerary architecture, as well, we intend to know the different moment of its construction, its uses and reuses.

The aim of the present paper is to provide new information about the recent discoveries and a summary of the archaeological works in QH32.

**Date:** Monday, 25<sup>th</sup> June 2018

**Time:** 10:30

**Venue:** Celetná 20, Room 139

**Dr. Jose Manuel Alba Gómez**

Universidad de Jaén, Proyecto Qubbet el-Hawa, Spain

**Yolanda de la Torre**

Universidad de Jaén, Proyecto Qubbet el-Hawa, Spain

**Luisa M. García González**

Universidad de Jaén, Proyecto Qubbet el-Hawa, Spain

**NOTES:**

## **In search of the *sh<sub>h</sub>ty.w* identity within the ancient Egyptian society**

Cristina Alù

The Egyptian word *sh<sub>h</sub>ty* has traditionally been translated as “peasant”, starting from the first publication of the Middle Kingdom tale about Khuninpu. The term actually labels the members of a social category quite different from that of the settled farmers living in the countryside. It has been rendered into “marsh-dweller”, designating specifically the inhabitants of the liminal areas between the Delta and the deserts. The *sh<sub>h</sub>ty.w* were indeed more likely seasonal nomad people than farmers, probably traders of hunting and gathering products. The occurrence of this word also in very peculiar socio-economic contexts -like some frontier regions linked to foreign trade and procurement of precious raw materials- corroborates this interpretation of the term. The aim of the paper is to shed a new light on the identity of the *sh<sub>h</sub>ty.w*, defining their role in the Sinai mining expeditions through the analysis of textual sources and archaeological evidence.

**Date:** Wednesday, 27<sup>th</sup> June 2018

**Time:** 10:15

**Venue:** Celetná 20, Room 139

**Cristina Alù**

University of Pisa, Italy

**NOTES:**

## **The *damnatio memoriae* of the Roman Pharaoh**

Nicola Barbagli

It is still a common belief that after the Roman conquest Egyptian ancestral culture gradually became secluded and started a long phase of decline. In this context the pharaoh, cornerstone of that culture, became in some way an anonymous and timeless figure since the actual ruler, the Roman emperor, was far removed from Egypt.

This paper aims to challenge this view discussing the practice of *damnatio memoriae* under the Roman pharaohs, that is the erasure of the pharaoh's names and images from hieroglyphic inscriptions and ritual scenes inside the temples. Comparing the Egyptian evidence with older local and contemporary imperial practices, it will be argued that the Egyptians actively partook in the culture of the empire and were engaged with the figure of the pharaoh. *Damnatio memoriae* proves indeed that the Roman pharaoh was evidently perceived as a historical figure, embedded in the culture and politics of its time.

**Date:** Monday, 25<sup>th</sup> June 2018

**Time:** 15:00

**Venue:** Celetná 20, Room 338

**Nicola Barbagli**

Scuola Normale Superiore, Italy

**NOTES:**

## **“Hail to you, Horus *jm.j-šnw.t* (?)” – First Considerations on Papyrus Leiden I 347**

Susanne Beck

The papyrus Leiden I 347 contains several hymnic eulogies and two recipes focusing on Horus *jm.j-šnw.t* (?), Horus of Athribis, the gods in their shrines, and the lords of eternity. It is remarkable that the themes used in this manuscript describe Horus as a book-learned (“lord of words”, “the old one in the house of life”, etc.) and punishing deity (“lord of terror”, “the angry one who defeats his enemies”, etc.) but never mention his brazier or his place of slaughter. Until now papyrus Leiden I 347 has not received the attention it deserves, even if passages of the manuscript have occasionally been mentioned (i.a. Massy 1885, Vernus 1978, Borghouts 1999, Müller 2008a, Müller 2008b). This lecture will therefore give first considerations on the edition of papyrus Leiden I 347, including its religious and paleographical aspects.

**Date:** Tuesday, 26<sup>th</sup> June 2018

**Time:** 10:15

**Venue:** Celetná 20, Room 139

### **Susanne Beck**

Institute for Ancient Near Eastern Studies (IANES) / Department for Egyptology, University of Tübingen, Germany

**NOTES:**

## **The Tied Leopard and the Leopard Manacles: Notes on the Place of the Leopard in the Royal Symbolism in the Ramesside Period**

Malwina Brachmańska

The paper analyses two unusual way of presenting leopard and its skin. One, previously unexamined, is the representation of the *hr.w-ndtj-jt.f* in the tomb of Tausert. The god is shown wearing a leopard skin whose paws are tied in the same manner as in the representations of Egypt's enemies. On the other hand, some of these defeated enemies from the Medinet Habu temple are shown wearing manacles in shape of a leopard. These representations prove that, at least in the Rammesside Period, the meaning of the leopard goes beyond the symbol of authority and king's rage as it is usually explained in the Egyptological publications. An analysis of these, and other, partly unexamined, sources tries to present the leopard as an animal associated with the idea of the *ph.ty* and of the wilderness, and as such the animal in question was a companion and complement of the lion in the royal combat and triumph symbolism.

**Date:** Tuesday, 26<sup>th</sup> June 2018

**Time:** 15:30

**Venue:** Celetná 20, Room 139

**Malwina Brachmańska**

Adam Mickiewicz University, Poznań, Poland

**NOTES:**

## **Under the lion's shadow. Iconographic evidence of Apedemak in the Meroitic Royal District at Napata**

Silvia Callegher – M. Gottardo – Francesca Iannarilli – F. Pancin – S. Taurino

The lion is one of the most spread and evergreen symbols of the Egyptian kingship; the "lion king" motif recurs in traditional iconography and in royal inscriptions as attribute of power, domination, strength. In the same time, the lion-gods are characterized by ambivalent value and invested with destructive but also protective potentiality.

In Nubia the lion-divinity begins to take on importance in the passage between Napatan and Meroitic phases: a leonine god joins Amun like the protector of royalty, especially in central and northern Sudan; he could be the result of syncretic phenomena with the lion-headed god Mahes, but his name is purely Meroitic: Apedemak.

This work is intended to give an overview about the iconographic evidence of the lion-god Apedemak, protector of kingship and guardian of the Meroitic royal district at Jebel Barkal, currently being excavated by the Italian Archaeological Mission in Sudan.

**Date:** Tuesday, 26<sup>th</sup> June 2018

**Time:** 12:10

**Venue:** Celetná 20, Room 338

**Silvia Callegher**

Ca'Foscari University of Venice, Italy

**M. Gottardo**

**Francesca Iannarilli**

Ca'Foscari University of Venice, Italy

**F. Pancin**

**S. Taurino**

**NOTES:**

## **Nu as a dreadful instance. Remarks on the first sense of the concept of the primeval matter and on its etymology within the Pyramid and the Coffin Texts**

Cloé Caron

It is well known that Nu (or Nun) is the primeval matter within which the beginning of the creation took place. Examining its almost 200 occurrences within the PT and the CT, one can see that Nu is not reduced to its pure primeval sense. Depending of the context, Nu has different roles. Among other examples, Nu is something referred to a nourishing source for the deceased. However, one of its role seems to be in contradiction with this cosmogonical and well attested meaning. Indeed, in few spells, Nu is a dreadful instance: in the conjuring spell PT 233, Nu is the place from which a flame, identified with a menacing snake, is issued. This presentation intends to analyse some spells in which the dreadful aspect of Nu is especially obvious and to shed light on this distinctive meaning. We will suggest that this aspect is, in fact, the first sense of the concept, considering the archaic character of the type of those spells as well as the re-examination of the etymology of the concept.

**Date:** Tuesday, 26<sup>th</sup> June 2018

**Time:** 14:30

**Venue:** Celetná 20, Room 139

**Cloé Caron**

Université du Québec à Montréal, Canada / Paul Valéry University,  
Montpellier 3, France

**NOTES:**

## **The *ḥmt-k3*. A female ritualist in the funerary cult of the Old Kingdom**

Raúl Sánchez Casado

The *ḥm-k3* is one of the most recurrent figures in ancient Egyptian funerary documents. The title, traditionally translated as *ka-priest* or *ka-servant*, is attested at least since the 2<sup>nd</sup> Dynasty as an official who plays a key role in the funerary ritual. Up to now, the *ḥm-k3* has been considered as an officiant of the funerary cult performed regularly in the tomb, although my research demonstrates that his duties exceed those of the mere offering-bearer, playing a central role in the economic management of the funerary domains. Interestingly, the presence of women as part of the institution of the *ḥmw-k3* is well attested in the sources, although females were far less common than their male counterparts. It seems that in general the *ḥmt-k3* performed subsidiary duties, although there is evidence for female holders in the upper echelons of the institution.

As a contribution to CRE 2018, I propose to examine the role of the *ḥmt-k3* in the funerary cult and domains of the private individuals.

**Date:** Wednesday, 27<sup>th</sup> June 2018

**Time:** 10:45

**Venue:** Celetná 20, Room 338

**Raúl Sánchez Casado**

University of Seville, Spain

**NOTES:**

## **'(Re-)contextualization' of some New Kingdom finds from the Valley of the Queens**

Emanuele Casini

Between 1903 and 1905 the Italian archaeological mission directed by E. Schiaparelli with the collaboration of F. Ballerini discovered many tombs within the Valley of the Queens: they documented the funerary architecture and related finds in their excavation reports and published works. However, during a recent research visit at the Egyptian Museum of Turin, I realized that a large amount of New Kingdom materials from the Queens' Valley needs re-examination (i.e. canopic jar fragments and lids, and other fragmented objects). The purpose of this contribution is to retrieve lost links between some of these finds and the related documentation (published and unpublished), thus unlocking their informative potential in view of their museum re-evaluation. Moreover, a cross-check of the archaeological evidence with Ballerini and Schiaparelli's reports will aim at 're-contextualizing' such finds.

**Date:** Thursday, 28<sup>th</sup> June 2018

**Time:** 10:15

**Venue:** Celetná 20, Room 139

**Emanuele Casini**

University of Basel, Switzerland

**NOTES:**

## **Gebelein quarries?**

Julia M. Chyla

The research at Gebelein's two Hills is an ongoing project since 2013. Until now, the project focused on the Western Hill, where a number of archeological features were documented. Non-invasive techniques were used during the field prospections to find and document those visible on the ground. Satellite images analysis, mobile GIS, photogrammetric plans helped in the fast and efficient recognition of various sites including quarries.

The goal of the paper is to present the areas of Gebelein showing signs of human activity, which might be interpreted as quarries and mining locations. It is known, that Gebelein was one of the major quarry areas in pharonic times, but this aspect of the region was never fully researched. Until now we documented, not one, but several possible quarries, from different periods and different in form. However, contemporary urban and agricultural activity at Gebelein made their interpretation difficult so far.

**Date:** Wednesday, 27<sup>th</sup> June 2018

**Time:** 14:30

**Venue:** Celetná 20, Room 332

**Julia M. Chyla**

Antiquity of Southeastern Europe Research Centre, University of Warsaw,  
Poland

**NOTES:**

## **Catfish-headed deities: some reflections on their nature and symbolism**

Alessandra Colazilli

Catfish-headed deities were uncommon in the Books of the Underworld and were only represented in few tombs and coffins. The Egyptians observed the peculiar features of the catfishes in nature and started to associate them with particular religious aspects. They were supposed to like muddy waters and to help the solar god throughout his journey into the darkest part of the Underworld. In addition, they were also associated to the god Aker and, particularly, with his role in protecting the body of Osiris. Already emerged as an aspect of the Ph.D. research about the expression of feelings, catfish-headed deities still deserve to be enlightened, probably as part of the mourning and regeneration scenes leading to the union of Re and Osiris. Hanging in the balance between divine guardians and demons, their role remains obscure. This paper will investigate the catfish and its personification in order to explain its protective presence in specific sections of the Underworld.

**Date:** Tuesday, 26<sup>th</sup> June 2018

**Time:** 12:40

**Venue:** Celetná 20, Room 139

**Alessandra Colazilli**

Sapienza University of Rome, Italy

**NOTES:**

## **On the Issue of the Middle Kingdom *kap*-Staff**

Margaritta Danilova

If one excludes the title of “Child of Nursery” attested during XIIth-XIIIth and XVIIIth dynasties, the XIIIth dynasty will be the only time frame that provides information about some other officials related to the “*kap*-institution”. In fact, several inscriptions dating from this period reveal titles such as “interior-overseers”, “*ḥkꜣy*-magicians”, “chamber-keepers” and “attendants” of *kap*. Different sources like rock inscriptions, stelae, scarab seals mention these dignitaries. One of the most precious documents - Papyrus Boulaq 18- includes lists of royal dignitaries. Such records may provide a further comprehension of the palace officials’ hierarchy as well as its administration. Cross-referencing data of all these documents may emphasize the social background of their owners and give a better idea about the nature of the *kap*.

**Date:** Monday, 25<sup>th</sup> June 2018

**Time:** 15:00

**Venue:** Celetná 20, Room 332

**Margaritta Danilova**

Paul Valéry University, Montpellier 3, France

**NOTES:**

## **The Female Figurines in the Egyptian Museum Cairo**

Marwa Bdr El Din

Female figurines appeared from the Early Dynastic Period with body details. As a result of that, the figurines which were found later in the Middle Kingdom to the Greco-Roman Period of ancient Egypt express pure Egyptian art obviously without any influences from foreign cultures. Many excavations throughout Egypt emphasized that there were differences between the figurines as the artists sometimes focused on their eyes, feminine feathers, hairstyle, jewelry and clothes. The current research aims at answering the following questions: what constitutes the female body, what are the focus points in its representation, what modifying elements such as clothing, jewelry, hairstyles are represented, in which contexts do the representations occur. Therefore, the female figurines in this research are going to be examined by the analysis of the style development, the material and the archaeological context. The female figurines in ancient Egypt are represented widely throughout ancient Egyptian history; some of them were identified, while others are still a mystery with their function unknown. These highlighted ideas are to be covered.

The female figurines at the Egyptian Museum in Cairo are made of various materials. Their provenance and dating are not known; therefore, they have not yet been published. This research will study the collection of the female figurines in the Egyptian Museum but will also discuss other examples from other museums for the purpose of comparison. Very little is known about the terracotta figurines, especially the ones from the Third Intermediate and Late Periods, which will be investigated. The female figurines are represented as a nude woman in plaque and have been found in different places from the north, middle, and south of Egypt, as well as Nubia. Many different missions have made discoveries of examples of them, such as the Franco-Egyptian Excavations, Franco-Italian Excavations, IFAO – CSA-University of Milano). Most of these missions have not published their finds yet.

**Date:** Wednesday, 27<sup>th</sup> June 2018

**Time:** 12:40

**Venue:** Celetná 20, Room 139

**Marwa Bdr El Din**

Management and Documentation Department, the Egyptian Museum Cairo,  
Egypt

**NOTES:**

## **A contribution to Old Kingdom administration: The title *iry nfr-h3t***

Veronika Dulíková

Although scholars have dealt with the Old Kingdom administration, the fragmentary evidence preserved from Ancient Egypt does not allow yet to completely reconstruct the multi-stratified bureaucratic system or understand some titles and categorize them into particular fields of activity, the rank hierarchy or as an honorary marker. The title *iry nfr-h3t*, usually translated as “keeper of the headdress or of the diadem”, falls into the group of obscure titles with an unclear content.

The chronological distribution of the title spans from the mid-Fifth Dynasty to the end of the Old Kingdom. Viziers Ptahshepses and Washptah and a high-ranking dignitary Ti have been counted among first individuals holding this title. The analyses of all holders of the title under scrutiny reveal the structure of their titulary and their social position and help to understand and categorize the title. Moreover, they deepen our knowledge about the complex title system and society in the Old Kingdom.

**Date:** Monday, 25<sup>th</sup> June 2018

**Time:** 11:55

**Venue:** Celetná 20, Room 332

**Veronika Dulíková**

Czech Institute of Egyptology, Faculty of Arts, Charles University, Czech Republic

**NOTES:**

## **The Late Egyptian Yes/No Question System**

Samuel Dupras

The poster proposed here consists on the presentation of the main lines of my doctoral project which focuses on the revaluation of the yes/no questions system in Late Egyptian. So far, specialists acknowledge the existence of two major interrogative particles, i.e. *jn* and *jst*, but they have not studied much the differences of meaning and use between them, their variants (syntactic and graphic) or their absence. Using semantic and cognitive approaches, this research aims to fill this gap in order to bring out the main linguistic features of this interrogative system, not only through spatiotemporal dimensions, but also in relation with the context of production.

**Date:** Wednesday, 27<sup>th</sup> June 2018

**Time:** 15:00

**Venue:** Celetná 20, Room 338

**Samuel Dupras**

University of Liège, Belgium

**NOTES:**

## **Nubians in the Gebelein Region during the First Intermediate Period**

Wojciech Ejsmond

In light of the topographical and archaeological data collected during the current field research at Gebelein and the study of the archaeological sites in its vicinity, two aspects of the Nubian presence in the region at the time of the First Intermediate Period deserve further research:

1. The Nubian mercenaries' garrison, for which Ankhtifi is responsible, and the incentive behind its strategic placement.
2. The so-called Nubian stelae, featuring a unique perspective on the lives of Nubians in the area and how they viewed themselves.

The aim of this paper is to provide a closer examination of these two aspects in combination with the field data in order to gain a better understanding of the interactions between Egyptians and Nubians during this perplexing period of Egyptian history.

**Date:** Wednesday, 27<sup>th</sup> June 2018

**Time:** 15:00

**Venue:** Celetná 20, Room 332

**Wojciech Ejsmond**

University of Warsaw, Poland

**NOTES:**

## **Theological traditions in *Esna II*, 31: connections to Evergetes Gate in Karnak**

Abraham I. Fernández Pichel

The texts of the temple of Esna awakened a growing interest in the Egyptological bibliography in the last decades. An example of this was my doctoral thesis centered on the hymns of the *soubassements* of the Ptolemaic facade. These compositions constitute a *compendium* of diverse theological influences, among which we can highlight mainly the presence of heliopolitan and theban traditions. In the latter case, a study of the texts engraved in the gate of Ptolemy III Euergete in the southeastern sector of Karnak for the Karnak Project (CFEETK) made possible the verification of numerous thematic parallels concerning the characterization of Shu latopolitan in *Esna II*, 31. In his double facet of judge and creator god, Shu in his Thoth form in Esna presents numerous analogies with Khonsu-Thot and Khonsu-Shu from Thebes. This brings new evidence of the connections between various temples and Houses of Life of Upper Egypt in the late period.

**Date:** Wednesday, 27<sup>th</sup> June 2018

**Time:** 10:15

**Venue:** Celetná 20, Room 332

**Abraham I. Fernández Pichel**

CNRS, USR 3172 – CFEETK – LabEx Archiemedes

**NOTES:**

## **Material evidence of religious practices and economic activities in the Temple of Millions of Years of Thutmose III**

María Franco González

After a decade of excavations carried out by a Spanish-Egyptian team, the Temple of Millions of Years of Thutmosis III located at the West Bank of Luxor, has provided a corpus of materials that help us to form an approximate idea of how this place worked in antiquity. Along with various votive materials that glimpse to the religious practices, numerous tools used in the maintenance and work that constitute the daily life of the complex have been found, including evidence of activities that lasted until the Ramesside period. In this presentation, we will focus on exposing small votive materials, mainly stelae and terracotta, as well as objects that contributed to a better understanding of the activities of profane nature that developed in the area of the Temple. Most of these object are unpublished and will complement the knowledge we have of the Temples of Millions of Years of the XVIIIth dynasty, providing interesting data that goes beyond the purely stylistic and functional aspects.

**Date:** Thursday, 28<sup>th</sup> June 2018

**Time:** 10:45

**Venue:** Celetná 20, Room 139

**María Franco González**

Thutmosis III Temple Project / University of Tübingen, Germany

**NOTES:**

## **Lapis-Lazuli and Long-Distance Trade in the Late Predynastic**

Thomas H. Greiner

Egyptians equated lapis-lazuli with the night sky and associated it with the goddess Nut. Traditional scholarship has sought to identify the Badakhshan mines in northeastern Afghanistan as the main source of lapis-lazuli. With more possible sources available, why is this mine considered the main? In examining the current state of literature, the scant evidence becomes immediately apparent, which is the case so often in this kind of study. We know that these mines are indeed one of the greater sources of lapis-lazuli since ancient times and we do know that it did indeed arrive in Egypt. To examine the journey of this stone to Egypt, an accurate starting point will first have to be established. This paper will carefully look at the available evidence and, in turn, address the need for further research into this topic, highlighting the latest petrographic analyses recently undertaken.

**Date:** Monday, 25<sup>th</sup> June 2018

**Time:** 10:30

**Venue:** Celetná 20, Room 332

**Thomas H. Greiner**

University of Toronto, Canada

**NOTES:**

## **Underworld spirits in iconography of late TIP coffins**

Dagmara Haładaj

Presence of creatures that do not fall into categories of major gods, humans or animals is attested on TIP coffins as early as XXI Dynasty. These entities, named as demons or genii play some role in iconography and are most commonly termed as protective or underworld spirits. Their names and iconography highlight their chaotic and dangerous nature, showing to us mummy form creatures armed with knives, lizards or serpents and with animal heads. The repertoire is unlimited and inspired mostly by dangerous animals or by abstract features like when depicted front-faced. Origin of some of these entities can be found on ivory-wands, some appear as guardians of gates in BD while others are completely unknown.

Main aim of this paper is to present the analysis of different types of creatures appearing on 25th and 26th Dynasty coffins paying attention to their iconography, origin and to propose the explanation of the role they could serve for a coffin owner.

**Date:** Tuesday, 26<sup>th</sup> June 2018

**Time:** 10:15

**Venue:** Celetná 20, Room 338

**Dagmara Haładaj**

The Antiquity of Southeastern Europe Research Center, University of Warsaw, Poland

**NOTES:**

## **The Persistence of Native Egyptian Historiolae in Coptic Magical Texts**

Krisztina Hevesi

Beside the fact that Egypt was a crucible of different Mediterranean traditions after the Christianization, some of the native elements still had a certain role which is reflected by the Coptic magical texts of the 4th–12th century. In Coptic magic, not only the remains of pharaonic methods and practices can be traced, but names of gods, recalling indigenous historiolae, are also present. Why were these names included in Coptic magical texts? The main aim of the present study is to examine a few examples for the reference to native historiolae, the reasons and consciousness of their use as well as their change over time. In my lecture, I intend to provide an insight into the occurrence of native historiolae mentioning the names of Horus, Isis and/or Osiris. Among many others, the Old Coptic Schmidt Papyrus, Ms. Michigan 4932f, Ms. Michigan 136, P. Schmidt 1, P. Schmidt 2, P. Berlin 5565 and P. Berlin 8313 allude to ancient historiolae through which the given purpose should be attained

**Date:** Monday, 25<sup>th</sup> June 2018

**Time:** 10:30

**Venue:** Celetná 20, Room 338

**Krisztina Hevesi**

Faculty of Philosophy – Egyptology, Universität Heidelberg, Germany

**NOTES:**

## **Tracing the Foreign: Near Eastern Communities in New Kingdom Egypt**

Jacqueline M. Huwylér

During the Egyptian New Kingdom (c.1550-1070 BCE), the expansion of Egyptian trade, diplomacy, and military interactions with foreign peoples reached an arguably unprecedented scale. As Egypt's wealth and power expanded, cities such as Pi-Ramesses, Amarna, and Deir el-Medina witnessed an influx of foreign peoples and ideas. Many of these foreigners, most notably those from the Near East, belonged to a fluid middle class whose careers enabled and sometimes benefitted from travel. Who were these Near Eastern immigrants? What was their drive for settling in Egypt, and how did they navigate their new lives with respect to their original cultural habitus? Via a thorough study of excavation reports and the material and written record, this paper outlines the evidence for Near Eastern communities in New Kingdom Egypt, and explores the impact of culture contact on both migrant and local senses of self.

**Date:** Wednesday, 27<sup>th</sup> June 2018

**Time:** 14:30

**Venue:** Celetná 20, Room 139

**Jacqueline M. Huwylér**

University of Basel, Switzerland

**NOTES:**

## **Note on the painted decorative repertoire of pottery items from “Monastery of Abba Nefer the Hermit” in Manqabad (Asyut)**

Ilaria Incordino

The Italian-Egyptian project of study and conservation of the Manqabad site has included the data collection about the pottery assemblage, formed by 245 items, according to the inventories of the el-Minya Inspectorate. During last seasons the pottery vessels stored in the el -Ashmunein stores have been documented, analysed and reproduced in order to be included in a digital database for the typological and stylistic study. The preliminary results of the comparison between the Manqabad wares and similar material deriving from other better known monastic sites or assemblages of Coptic pottery have underlined a substantial commonality of typologies, specially regarding some parallels found among the Kellia and Saqqara Apa Jeremia deposits. A distinct ‘regional’ style can be identified among the Manqabad items indicating a common element to share with other Middle Egypt monastic sites assemblages (Amarna Kom el-Nana, el-Ashmunein, Antinoopolis and Wadi Sarga). As for the decorated wares, remarkable elements have been detected, underling Manqabad impressive artistic quality, related in particular to some decoration themes painted on fine manufactured vessels.

**Date:** Monday, 25<sup>th</sup> June 2018

**Time:** 11:25

**Venue:** Celetná 20, Room 338

**Ilaria Incordino**

Università degli Studi di Napoli “L’Orientale”, Italy

**NOTES:**

## **The Third Dynasty Abusir Boat: a bridge between the Early Dynastic and Old Kingdom**

Douglas Inglis

In 2015, the Czech Institute of Egyptology discovered the remains of a Third Dynasty boat-burial at Abusir South. The discovery is unique in its preservation of both the shape of the hull and the complex lacing system used to bind the planks together. In stark contrast to the dozens of boat-burials from the First and Fourth Dynasty, the Abusir boat is the sole vessel dated to the Third Dynasty. The Abusir Boat combines Early Dynastic shipbuilding technology with Old Kingdom nautical forms, making it a missing link that ties Khufu's royal ship to the Early Dynastic boat burials discovered at Abydos, Saqqara, Helwan and Abu Rawash. As a transitional form, the newly discovered vessel helps explain the dramatic changes in form, size, ownership, and construction of boat-burials that occurred between the First and Fourth Dynasty.

**Date:** Thursday, 28<sup>th</sup> June 2018

**Time:** 10:45

**Venue:** Celetná 20, Room 332

**Douglas Inglis**

Nautical Archaeology Program, Texas A&M, USA

**NOTES:**

## **Development of Purification scenes in the Greco-Roman period: detecting distinct styles in temple decoration**

Konstantin Ivanov

The presentation is engaged with the episodes of pharaonic purification and the related sequence of scenes in temple decoration, mainly focusing on the Ptolemaic and Roman periods. Initial observations suggest that the purification sequence examples during this time display the same common layout and share a lot of details as well. It is possible to trace the establishment of a core format which all scenes followed – evidence suggests that this format was agreed upon at the Canopus Synod in 238BC. Despite of this, every case presents subtle unique features.

The aim of the presentation is to outline characteristic traits of the post-Canopus format and discuss variations and exceptions. Ultimately this will illustrate the divergent styles in temple decoration which manifested regionally, rather than chronologically.

**Date:** Wednesday, 27<sup>th</sup> June 2018

**Time:** 10:45

**Venue:** Celetná 20, Room 332

**Konstantin Ivanov**

University of Copenhagen, Denmark

**NOTES:**

## **Notes on a formative period in the history of transmission of PT sequence 204–205, 207, 209–212**

Kata Jasper

The paper aims at investigating a shift in the history of transmission of a certain *Pyramid Texts* sequence (PT 204–205, 207, 209–212), first attested in the pyramid of Unis. Not being, in its entirety, inserted into the textual repertoire of later pyramids, the Unis recension reappeared in private burial chambers of the Middle Kingdom. Later, the version compiled for the memorial temple of Hatshepsut at Deir el-Bahari served as a basis for numerous ensuing monumental attestations, royal and private alike. However, the sources from the late Middle Kingdom and Second Intermediate Period seem to be less homogeneous, as they show varieties in several respects: status of owner, text support, geographical distribution, and context. Furthermore, a slight but well-defined re-edition of the text is also attested. I intend to show how and in what respect the changes of this period could have affected the compilation of the Hatshepsut version, as well as that of the *Book of the Dead* chapter 178.

**Date:** Tuesday, 26<sup>th</sup> June 2018

**Time:** 15:00

**Venue:** Celetná 20, Room 332

**Kata Jasper**

Eötvös Loránd University Budapest, Hungary

**NOTES:**

## **Distribution pattern of burial equipment in the Old Kingdom tombs**

Lucie Jirásková

The undisturbed or only partly disturbed Old Kingdom burial chambers enable a detailed study of the distribution of particular pieces of burial equipment. Their position reflected the needs of the deceased and rituals, which were meant to be symbolically performed there in the afterlife. In this respect, the individual objects had their specific meaning and functioned as part of a complex concept.

Although there are wealthier or poorer tombs, and the burials with their equipment had changed during the Old Kingdom, the basic distribution pattern remained the same. If these rules are identified and understood, it is easier to distinguish between various objects and their role, regardless their size and material, which might have changed during the long time.

Such an approach have lead the author of the paper to a reinterpretation of the so called 'kohl-pot', or enables to identify canopic jars, if they are not made of stone, etc.

**Date:** Tuesday, 26<sup>th</sup> June 2018

**Time:** 10:15

**Venue:** Celetná 20, Room 332

**Lucie Jirásková**

Czech Institute of Egyptology, Faculty of Arts, Charles University, Czech Republic

**NOTES:**

## **Architectural Aspects of Tomb Reuse During the First Millennium BC**

Marta Kaczanowicz

The reuse of funerary space is a phenomenon that is frequently encountered during the excavations in the Theban necropolis. In recent years much has been written about burial equipment belonging to the first millennium BC burials. Surprisingly, however, the architectural aspects of the tomb reuse have so far attracted little scholarly attention, and no typology of these later alterations has been created.

The aim of this paper is to analyze several examples of reused tombs and identify strategies applied by the first millennium BC architects to appropriate existing structures for their new tenants. The starting point for the presentation will be architecture of the tomb MMA 1152, currently being investigated by the Polish Archaeological Mission at Sheikh Abd el-Qurna.

**Date:** Monday, 25<sup>th</sup> June 2018

**Time:** 12:25

**Venue:** Celetná 20, Room 139

**Marta Kaczanowicz**

Institute of Archaeology, Adam Mickiewicz University, Poznań, Poland

**NOTES:**

## **Beyond hierarchy: Heterarchical aspect of Predynastic funerary goods revisited**

Taichi Kuronuma

Predynastic Period is a state formative phase for the emergence of Early State. In this context, funerary goods have been regarded as the indicator for observing the development of hierarchy. However, the importance of Predynastic funerary goods are not limited to the hierarchical aspect. Since grave bears highly religious and ceremonial function in Predynastic society, aspects of funerary goods which are not directly connected to the social status or hierarchy of buried person should be focused on. This paper aims to consider this heterarchical aspect of Predynastic funerary goods. Although previous researches indicated the heterarchical nature of cosmetic palette, this paper explores other further goods with heterarchical nature, especially relating to the religious or ceremonial aspect. For this discussion, Predynastic cemeteries at Naqada will be analysed. Assemblage of funerary goods per grave is subject of analyses, and results of its quantitative analysis will be presented.

**Date:** Monday, 25<sup>th</sup> June 2018

**Time:** 11:25

**Venue:** Celetná 20, Room 332

**Taichi Kuronuma**

Archaeology Laboratory, Graduate School of Humanities, Tokyo Metropolitan University, Japan

**NOTES:**

## **When Size Matters - Investigating Animal Figures and the Canon of Proportion using Hypothetical Grids**

Nicolle Leary

Animal figures are an abundant feature of Egyptian wall scenes, however they have been left in the shadows of their human counterparts when it comes to artistic analysis. The presented research aims to shed new light on methods used by artisans to represent animals by investigating the canon of proportion - an artistic convention which, thus far, has only been examined in relation to human figures. In order to explore the existence of a proportional guide for animal figures, the study focused on grid systems surviving in elite Middle Kingdom tombs at Meir and Beni Hassan that are documented in new epigraphic records by Macquarie University. An original, digital process allowed hypothetical versions of the grids to be developed and used to analyse a corpus of cattle, duck and oryx figures. The methodology employed provides a platform for examining proportional consistencies among figures (animal or human) in two-dimensional form, unraveling new information on practices used by artisans.

**Date:** Wednesday, 27<sup>th</sup> June 2018

**Time:** 10:45

**Venue:** Celetná 20, Room 139

**Nicolle Leary**

Department of Ancient History, Macquarie University, Sydney, Australia

**NOTES:**

## **The economic role of the Nile Delta in the third millennium BC. Written sources vs. archaeological finds**

Natalia Małecka-Drozd

From the Early Dynastic period onward, the Nile Delta play an important role in the united Egyptian economy. Ancient sources provide information on the vineyards, developed horticulture and orcharding, large flocks of cattle and multitude of birds that were hunted in marshes. It is not a coincidence that the majority of the domains provided for the maintenance of the royal cult were located there. On the other hand, archaeological research have confirmed existence of number of the Nile Delta sites during the period – provides data on the settlement patterns, settlement's primary sources of subsistence according to types of architecture, ceramic material, archaeobotanical remains faunal evidences etc.

The aim of the paper is to compare data on the Nile Delta economy from written sources and archaeological finds currently available. Do the latest research results significantly complement the ancient records? Or how do written sources allow the processing of data from the excavations?

**Date:** Tuesday, 26<sup>th</sup> June 2018

**Time:** 12:10

**Venue:** Celetná 20, Room 332

**Natalia Małecka-Drozd**

Institute of Archaeology, Jagiellonian University, Krakow, Poland

**NOTES:**

## **Identify the wood workshops of Deir el-Medina: a case study from the Turin collection**

Anna Giulia De Marco

Deir el-Medina has provided a rich documentation that allowed scholars to examine various aspects of ancient Egyptian society; however, the sphere of the workshop production is still lacking of a comprehensive study. Having the possibility to analyze the collection of the Museo Egizio of Turin for my PhD project, for the above mentioned reasons I chose the wooden objects as a case study. The aim of my project is to clarify how their production was organized in Deir el-Medina, to identify, if possible, the *ateliers* and/or the artisans of the workmen village, and to analyze the historical, social and economic background. I will present here the preliminary results achieved through a specific multidisciplinary methodology, based on the interaction between the data obtained from the analysis (visual, archaeometrical, and paleographical) of different aspects of the material culture and the information acquired from the textual sources.

**Date:** Wednesday, 27<sup>th</sup> June 2018

**Time:** 15:00

**Venue:** Celetná 20, Room 139

**Anna Giulia De Marco**

University of Pisa, Italy

**NOTES:**

## **“Joyful is her mirror in which she gazes”: Mirrors in decoration of private tombs, coffins and steles from the Old to the New Kingdom**

Uroš Matić

Ancient Egyptian mirrors are usually interpreted as objects associated to women, a Hathoric symbol with erotic and cultic connotations. These interpretations are not based on close analysis of archaeological material, iconographic and textual attestations. Therefore, this paper is the first attempt to analyse the mirror motif in decoration of more than 50 private tombs, coffins and funerary steles from the Old to the New Kingdom. Mirrors are found held in a hand by a female deceased or a servant; under the chair of either the male or the female figure; among the offerings and within object frieze. The aims of this paper are to establish chronological difference within the use of mirror motif and to investigate if it is related to gender, age, status or occupation of the figure depicted with it.

**Date:** Tuesday, 26<sup>th</sup> June 2018

**Time:** 10:45

**Venue:** Celetná 20, Room 338

### **Uroš Matić**

Institute for Egyptology and Coptic Studies, University of Münster, Germany  
/ OREA-Institute for Oriental and European Archaeology, Austrian Academy  
of Sciences, Austria

**NOTES:**

## **Pits – disposal or ritual remains? Offering pits from the urban quarter R/III (Avaris/Tell el-Dab'a)**

Vera Michel

The archaeological remains depend on their entanglement with the material culture and therefore different interpretations about the find context are possible. During the evaluation of the features from the urban quarter R/III a pit in the yard of a building attracted particular attention because of the special repertoire of the pottery within. This composition shows analogies with other findings from Tell el-Dab'a also localised in the settlement contexts and was identified as the inventory of the so-called *offering pits*. The interpretation of these *offering pits* has been placed into the field of the well-being and continuity of the family. A correlation to a certain part of the everyday life is sometimes difficult to make due to archaeological preservation or records. In view of that, area R/III offers new evidence within the settlement area and considering the socio-cultural status of Avaris provides further interpretations within the field of protective rites in the everyday life.

**Date:** Tuesday, 26<sup>th</sup> June 2018

**Time:** 15:00

**Venue:** Celetná 20, Room 338

**Vera Michel**

Ruprecht-Karls-University Heidelberg, Germany

**NOTES:**

## **Speaking as an Ancient Egyptian**

Aurore Motte

I here consider the speech captions (or 'Reden und Rufe') found in the so-called daily life scenes of Saite tombs in order to show to which extent they succeeded in imitating the phraseology and the *état-de-langue* of the mastabas from the Old Kingdom. Four funerary monuments only are concerned by this literary genre, namely the tombs of Ankhfensekhmet (Saqqara), Ibi (Thebes), Montuemhat (Thebes), and an unknown owner (unknown provenance). I will first discuss the themes in which such speeches were included and enlarge the scope by considering how these themes were previously treated from the Old Kingdom to the New Kingdom. I will then show how the Saite 'Reden und Rufe' reused previous speech captions and that these tomb owners shared some interests that linked them to a common cultural network. This small but coherent corpus allows me to address issues of textual transmission during the Saite Period when the Ancient Egyptians wished to copy their ancestors.

**Date:** Wednesday, 27<sup>th</sup> June 2018

**Time:** 14:30

**Venue:** Celetná 20, Room 338

**Aurore Motte**

University of Liège, Belgium

**NOTES:**

## **Beyond the sign: The forms and functions of the anthropomorphized *Imntt* sign in Ancient Egypt**

Ghada Mohamed

Despite the wide ranging research into different signs in Ancient Egypt, little is known about the anthropomorphized forms of many signs which played a very important role either iconographically or textually. The visual poetry “Visuelle Poesie” alongside the image- text concept is strongly present in such representations. Through the anthropomorphisation, the inanimate signs gain not only human limbs/characteristics, life, vital power but also the ability to move, perform various tasks and replace different persons. This paper examines the sign of the west *Imntt* in its anthropomorphized form as an important case study for the iconographic role of this kind of sign and identifies the different forms in which it appears and functions in different contexts. This has been done by studying the anthropomorphized *Imntt* in different sources of the New Kingdom and the Late Period such as temples, tombs, Papyri and coffins. Upon examination of different representations, it becomes clear that the anthropomorphized *Imntt* appeared as a single sign or as a part of a sign group with the sign of the east *iAbtt* and performed several tasks.

With four different main forms, which usually represent combinations between the sign and human arms or body, the west sign performed about nine tasks. These tasks vary e.g. from presenting or holding many offerings to embracing and supporting the god Osiris or the deceased before his tomb. Furthermore, the *Imntt* with human arms replaces often the Ankh sign and appears rising the sun disk in the vignette of Chapter 16 in the BD. In addition, it supports the god Shu while he separates Nut and Geb or supporting Nut herself. In the Vignette of Chapter 125 of the BD, the anthropomorphized *Imntt* guides the deceased or supports him or Osiris himself. Furthermore, the west sign appeared as a scepter as well. Either with two human arms attached to it or without any human characteristics, the west scepter often appears held by priests or by the gods as Osiris, Anubis and Thot on the coffins of the Third Intermediate Period. As a sign group, it is distinguished to attest the sign of the east *iAbtt* along with the sign of the west *Imntt* represented also in anthropomorphized forms on the frieze of some representations in many tombs from the New Kingdom or on the coffins of the Third Intermediate Period.

Through showing and analyzing the forms and functions of the sign of the west *Imntt* as a case study, this paper highlights the iconographic and



textual importance of anthropomorphized signs in Ancient Egypt till the end of the Late Period.

**Date:** Tuesday, 26<sup>th</sup> June 2018

**Time:** 15:00

**Venue:** Celetná 20, Room 139

**Ghada Mohamed**

Department of the Egyptology, Cairo University, Egypt / Bonn University, Germany

**NOTES:**

## **Some notes on the title *imy-r3 pr* “overseer of the house/estate, the Steward” during the Old Kingdom**

Věra Nováková

The title *imy-r3 pr* is already known from the Fourth Dynasty wall decoration, where its bearer habitually appears together with other officials near the tomb owner. At that point, he functioned mainly at the head of the household of a higher official, managing his estates, as the title never appears in the central administration or in the royal service during the Old Kingdom. During the FIP one notices a move of the title from the private sphere to the high ranks of state officials – eventually associated with the third most important man at the Middle Kingdom court.

The aim of this paper is to examine the social standing of the *imy-r3 pr* by concentrating on known tombs of owners of this title (e.g. the tomb of Uhemka) – specifically tombs that contain a complete list of titles. The paper will likewise examine the social hierarchy reflected in the scenes with the aim to reconstruct the specific position of the *imy-r3 pr* within the household, as well as the title’s diachronic development in order to trace a possible shift in status at the end of the Old Kingdom.

**Date:** Monday, 25<sup>th</sup> June 2018

**Time:** 14:30

**Venue:** Celetná 20, Room 332

**Věra Nováková**

Czech Institute of Egyptology, Faculty of Arts, Charles University, Czech Republic

**NOTES:**

## **The Tomb of Tatia at Saqqara: New Insights on Familial Relationships and Private Devotion”**

Vincent Oeters

During the 2009 field season of the joint mission of Rijksmuseum van Oudheden (National Museum of Antiquities) at Leiden, the Netherlands and Leiden University (Faculty of Humanities, Department of Egyptology) a small Ramesside tomb-chapel was unearthed in the New Kingdom necropolis at Saqqara (1550-1070 BC).

The tomb-chapel belongs to a man named Tatia, Priest of the front of Ptah and Chief of the Goldsmiths. By studying the reliefs as well as the architecture and by comparing the tomb with other Ramesside tombs at Saqqara and elsewhere an attempt was made to establish a more precise dating of the monument.

Recent research has resulted in new insights on Tatia and his career, signs of private devotion and familial relationships. Not only was Tatia a relative of Mose, a well-known official whose important tomb was also built at Saqqara but, as will be discussed in this paper, he was also the brother of the even more known vizier and 'High Priest of Amun', Paser.

**Date:** Monday, 25<sup>th</sup> June 2018

**Time:** 14:30

**Venue:** Celetná 20, Room 139

**Vincent Oeters**

Friends of Saqqara Foundation, The Netherlands

**NOTES:**

## **Kiosk WBN 390 and the Building Program of Natakamani and Amanitore at Wad Ben Naga**

Pavel Onderka

King Natakamani and Queen Amanitore ranked among the most important rulers of the ancient Kingdom of Kush, or more precisely of the Kingdom's Meroitic Period (ca. 300 BCE–350 CE). Judging from the number and quality of monumental buildings (palaces, temples, as well as cultic equipment) that they commissioned, their co-regency (dated to the mid-1st century CE) must have been one of the most prosperous periods in the Kushite history, comparable only to the period of the double kingdom of Nubia and Egypt under the Twenty-Fifth Dynasty (747–664 BCE).

At the archaeological site of Wad Ben Naga several structures were – based on epigraphic evidence – ascribed to Natakamani and Amanitore were discovered, namely the so-called Isis Temple (WBN 300) and the so-called Typhonium (WBN 200). The two structures – actual temples of Amun and Mut, respectively – formed a part of a whole complex of building located in the western part of the archaeological site. Similarly to other Amun temples of Natakamani, a kiosk stood in front of the temple.

The kiosk WBN 390 was discovered during the magnetometer prospection of the site carried out in 2017. The structure and its surroundings were excavated in early 2018. Excavations revealed remains of the kiosk, as well as numerous burials of adult, as well as non-adult individuals.

**Date:** Tuesday, 26<sup>th</sup> June 2018

**Time:** 11:40

**Venue:** Celetná 20, Room 338

### **Pavel Onderka**

National Museum, Náprstek Museum of Asian, African and American Cultures, Prague, Czech Republic

**NOTES:**

## **Gender-Based Differences in the Ancient Egyptian Coffin Texts – Preliminary Results**

Nir Orlev

The ancient Egyptian Coffin Texts are the first known Egyptian funerary texts to be used by non-royal men and women of the Egyptian elite. An analysis of this corpus of spells according to the deceased's sex and gender shows several differences between the copies written on men's coffins and those written on women's coffins. At least some of these differences may be interpreted as consequences of the deceased's sex and gender.

In my paper I will present the preliminary results of my current PhD research of gender-based differences in the Coffin Texts. First, I will discuss the potential of the Coffin Texts to lead us to a better understanding of how sex and gender affected the way in which the deceased's rebirth and afterlife was perceived and understood by the Egyptians. Later, I will present some of the major differences between the copies of the Coffin Texts written on men's coffins and those on women's coffins, and explain their significance.

**Date:** Tuesday, 26<sup>th</sup> June 2018

**Time:** 14:30

**Venue:** Celetná 20, Room 332

**Nir Orlev**

Tel-Aviv University, Israel

**NOTES:**

## **“In all his names, in all his forms”: figurative Osirian theonyms in the litanies of Esna**

Federica Pancin

The columns of the Hypostyle Hall of the Temple of Esna offer a peculiar insight into the multiplicity of forms assumed by divine names in the Roman period. The intrinsic creativity of the hieroglyphic system resulted in newer and newer ways of writing the god’s name, as testified by the religious texts of Esna.

Here the divine college was composed of seven main deities – including the dei loci Khnoum and Neith and other gods such as Menhyt, Nebtu, Heka, Osiris and Isis. Their names, repeated in seven litanies, are representative of the properly Late Egyptian search for variation and effectiveness explicated through iconic writing.

The paper will discuss the occurrence of some Osirian theonyms in the litanies and in other texts at Esna.

Some external comparisons will be considered in order to point out the editors’ originality and deep knowledge of the hieroglyphic medium in defining divine matter.

**Date:** Wednesday, 27<sup>th</sup> June 2018

**Time:** 11:40

**Venue:** Celetná 20, Room 332

**Federica Pancin**

S.I.S.B.A. – Archaeological Heritage Postgraduate School of Trieste, Udine and Venice, Italy

**NOTES:**

## **Sokar and *ḥnw*-bark in Old Kingdom sources**

Marie Peterková Hlouchová

According to a number of scholars the falcon deity Sokar was closely connected to the so-called *ḥnw*-bark. In their opinion the link was demonstrated among all in that the boat hieroglyph could have been used as an ideogram for the deity in the ancient Egyptian script. The vessel was depicted as a bark on a sledge, with elongated ornate elements and a mound surmounted by a falcon head.

The above-mentioned statement also influences understanding of occurrences of Sokar in the Early Dynastic Period. However, this view has to be slightly challenged, mainly on the basis of the analysis of the Pyramid Texts. Other sources cannot be overlooked, though.

This paper aims at reassessing the link between Sokar and the *ḥnw*-boat in the Old Kingdom period and to contribute to the discussion of original characteristic of Sokar.

**Date:** Tuesday, 26<sup>th</sup> June 2018

**Time:** 12:10

**Venue:** Celetná 20, Room 139

**Marie Peterková Hlouchová**

Czech Institute of Egyptology, Faculty of Arts, Charles University, Czech Republic

**NOTES:**

## **A second version of the so-called Joseph Laporte's notebook on the French Expedition in Egypt and Syria**

Renaud Pietri

In 2007 was published the *fac-simile* edition of an original manuscript written by a french soldier of the Bonaparte's Expedition in Egypt. Illustrated by naive colored plates by the hand of the author, this document relates, almost day after day, the French Expedition in Egypt and Syria, including the main battles between the French troops and the English and Mameluks forces, but also the discovery of an exotic country and its culture at the end of the XVIIIth century, from a young revolutionary french soldier's point of view.

The purpose of this paper is to highlight a second version of this personal *Description de l'Egypte*, probably written slightly after the first one. A preliminary study show that this variant, still unpublished and mentioned here for the first time, is longer and contains more details, for example about the Cairo menagerie. Future researches will have to explain why those two versions were written and now coexist.

**Date:** Wednesday, 27<sup>th</sup> June 2018

**Time:** 12:10

**Venue:** Celetná 20, Room 338

**Renaud Pietri**

Paul Valéry University, Montpellier 3, France

**NOTES:**

## **Being the son of a Goddess: The claim for legitimacy of the bubastite kings**

Perrine Poiron

Among the fundamental principles of Egyptian society, that of the legitimation of power is particularly compelling. During this process, the cosmic and terrestrial spheres are closely intertwined, the newly crowned king being immediately considered the heir of major male deities such as Ra or Amun. If this scenario is the rule, there are exceptions; the ascension of certain female deities in Egyptian royal ideology therefore deserves to be studied. This phenomenon is clearly observable during the Third Intermediate Period (1059-715 BC.), particularly under the XXIIth dynasty, when the king's direct descendance from a goddess is emphasized in royal ideology. Some goddesses, such Bastet and Neith, are then specifically associated with the figure of the royal mother. This change in the monarchical speech, if it occurs relatively late in the history of the Pharaonic state, persists until its fall during the reign Nectanebo II, last native Pharaoh of Egypt, who claimed to be both "son of Bastet" and "son of Neith." At a time when political changes are constant, the study of a stable phenomenon - the patronage of female goddesses - captures both the ideology and the history of the later periods in a new and original angle. The objective is to present some reflections emanating from the analysis of the construction of the official protocole of the king linked to the goddess Bastet. How this expression of their filiation is a witness of their revendication for legitimacy?

**Date:** Monday, 25<sup>th</sup> June 2018

**Time:** 11:55

**Venue:** Celetná 20, Room 338

**Perrine Poiron**

Université du Québec à Montréal / Paris-Sorbonne

**NOTES:**

## **The hour vigil of Osiris on Peftjauneith's coffin**

Gyula Priskin

Similarly to a few other coffins of the 26th dynasty, the interior surface of the lid of Peftjauneith's coffin records a concise version of the hour vigil of Osiris, which is essentially a visual list of the hour goddesses, together with their names (twelve for the day, and twelve for the night). They flank the figure of Nut who is unusually depicted as swallowing the sun and giving birth to the moon. The paper argues that the whole scene refers to a detail of the hour vigil not documented elsewhere, namely, that it was performed at the time of the full moon. Furthermore, the even distribution of the hours implies that the ideal moment of the hour vigil was the day when the full moon coincided with the equinox. This was the time when Osiris was resurrected, and the paper also presents the hitherto untranslated texts in the interior of Peftjauneith's coffin to offer a number of clues in support of this interpretation.

**Date:** Thursday, 28<sup>th</sup> June 2018

**Time:** 10:45

**Venue:** Celetná 20, Room 338

**Gyula Priskin**

University of Szeged, Hungary

**NOTES:**

## **Initiating the Annual Cycle: The Ritual on New Year's Day in the Temple of Hathor at Dendara**

Alexa Rickert

Under ideal circumstances, the beginning of the first day of the Egyptian calendar coincided with the reappearance of Sirius after a long period of absence. In the temple of Dendara in Upper Egypt, this natural phenomenon was incorporated into the specific theological framework of the festive event. The interaction of Sirius with the rising sun was reflected by the main ritual on this day, exposing the statue of the goddess Hathor to morning light. This action was regarded as the encounter of a daughter (Hathor) with her father (Ra) and the essential precondition for the renewal of the year's cycle.

This paper summarizes the results of a doctoral thesis on the main sources relating to the New Year festival in the temple of Dendara, i.e. the inscriptions of the kiosk on the roof and the two staircases leading to it. The dissertation has been submitted to the University of Tübingen (Germany) in September 2017.

**Date:** Wednesday, 27<sup>th</sup> June 2018

**Time:** 12:10

**Venue:** Celetná 20, Room 332

**Alexa Rickert**

University of Tübingen, Germany

**NOTES:**

## **Tomb Qubbet el-Hawa 35p: An architectural approach**

Sergio Alarcón Robledo

Architectural studies of funerary structures of ancient Egypt have mostly focused on royal monuments and capital-based necropolises –e.g. Thebes, Saqqara–, being provincial tombs often disregarded. The present paper shows an in-depth architectural study undertaken on a Middle Kingdom provincial high-elite burial. This work on the tomb QH35p in Qubbet el-Hawa represents a good example of how a detailed analysis of the architecture can contribute to a better interpretation of the archaeological record, helping not only in the connections between the evidence and the construction processes, but also providing us with evidence for the relative dating of neighboring structures – i.e. QH36. The paper will look into the building procedures and the materials employed in the monument, aiming to raise important questions about our interpretation of *capital/main-stream* versus *provincial* traditions of the time, and what that reveals of the ancient approach to the conceptualization of non-royal funerary structures.

**Date:** Monday, 25<sup>th</sup> June 2018

**Time:** 11:25

**Venue:** Celetná 20, Room 139

**Sergio Alarcón Robledo**

Cotsen Institute of Archaeology, University of California, Los Angeles, USA

**NOTES:**

## **Provisioning vs. Household Economy in Old Kingdom Settlements:**

### **Preliminary Results of the Faunal Analysis at Tell Edfu**

Sasha Rohret

Investigation of the oldest settlement remains at the site of Tell Edfu began in 2015. While excavation of the Old Kingdom area is on-going, a great deal of zooarchaeological material has already been uncovered from late 6th Dynasty domestic contexts as well as contexts that appear to have served administrative functions dating at least from the late 5th to early 6th Dynasties. This paper addresses the preliminary results of the diachronic analysis of faunal remains from the excavations of the Old Kingdom settlement area, and discusses the role of provisioning by the state versus a household economic system as it pertains to animal production strategies at the site. The results of this study are pertinent not only to questions relating to the evolution of use at the site, but also to how the animal economy at Tell Edfu compares and relates to other Old Kingdom settlement sites, particularly those with administrative quarters, based on urban character and proximity to centers of power.

**Date:** Tuesday, 26<sup>th</sup> June 2018

**Time:** 11:40

**Venue:** Celetná 20, Room 332

**Sasha Rohret**

Near Eastern Languages & Civilization, University of Chicago, USA

**NOTES:**

## **Just a matter of taste? A peculiar colour scheme on black coffins of the New Kingdom**

Lisa Sartini

The black coffins with yellow decoration of the New Kingdom are the topic of my ongoing PhD project. During my in-depth iconographic study, I noted that some coffins show a peculiar colour scheme: the vertical and horizontal bands dividing the surface into panels present black inscriptions on a yellow or golden background, with some variations. Which is contrary to the canonical scheme showing the very opposite colour combination.

Some of these coffins have been dated generally to the 18th dynasty so far, and their origin site is unknown. Could this peculiar decoration scheme support a more precise dating? How is it related to other dating iconographic features? Could it be connected to the social position of the owner?

Presenting these atypical black coffins, some of which unpublished, I will illustrate the methodology behind the study I carried out in order to answer to the former questions.

**Date:** Thursday, 28<sup>th</sup> June 2018

**Time:** 10:15

**Venue:** Celetná 20, Room 338

**Lisa Sartini**

University of Pisa, Italy

**NOTES:**

## **Hapy of the South versus Hapy of the North**

Reham El-Shiwy

The ancient Egyptians personified the annual inundation of the Nile River in the guise of a man with a large belly, long hair and pendulous breasts, wearing a loincloth and ceremonial false beard. He was often represented carrying stems of papyrus and bears a tray laden with offerings. Additionally, among his rare representations is two heads of geese with a human body in the temple of Sety I at Abydos. Moreover, there are two depictions of the personified Hapy, one having the lotus stems surmounting his head representing Hapy of the South while the other with papyrus representing Hapy of the North. They are often depicted together tying the two plants the lotus of the South and the papyrus of the North into a knot with the *sema* hieroglyphic sign, symbolizing the union of Upper and Lower Egypt. However, none of these representations were accompanied with their names. It was only during the Late and Graeco-Roman Period that the depictions of the two gods were accompanied with texts mentioning their names *Hꜥpy šmꜥw*, *Hꜥpy mhꜥw* and epithets.

Hence, this article aims at investigating the different aspects of the these two Hapys whenever they are accompanied with a textual evidence only including their iconography, epithets, functions and finally a comparison between them is attempted.

**Date:** Tuesday, 26<sup>th</sup> June 2018

**Time:** 11:40

**Venue:** Celetná 20, Room 139

**Reham El-Shiwy**

Alexandria University, Egypt

**NOTES:**

## **The long forgotten Tarif tombs**

Rasha Soliman

Several ancient archaeological sites of distinctive landscape have been encroached by humans, thus generating modern landscapes, such as the vernacular housing built surrounding, and on top of El Tarif tombs. The residents abundantly dwelled in the tombs' chambers at first, however, lately the majority use them as either storage rooms, or have devastatingly constructed mud brick houses and even lately concrete buildings, or erroneously have cultivated fields atop.

This paper integrated several social and meticulous visits aspiring to record the tombs' present condition. A good first step, but expertise should cooperate in the tombs' study, preservation and restoration before the complete loss of the Saff tombs. Even after all the years of residential living at an archaeological site which inappropriately complemented with smuggling instances, the region still has great prospective. It is predictable that many other tombs are located underneath the village.

**Date:** Tuesday, 26<sup>th</sup> June 2018

**Time:** 14:30

**Venue:** Celetná 20, Room 338

### **Rasha Soliman**

Faculty of Archaeology & Tourism Guidance, Misr University for Sciences & Technology

**NOTES:**

## **Illustrations of Temple Rank on 21<sup>st</sup> Dynasty Funerary Papyri**

Marissa Stevens

Decentralization characterized the 21<sup>st</sup> Dynasty, resulting from the political division between the Tanite kings and the Theban High Priesthood of Amun. For the Theban priesthood, this decentralization created complications with regards to social identity. The temple was an obvious choice for this theocratic regime to physically and socially connect in order to maintain status and identity. These changes also resulted in funerary papyri becoming common in burials, as reliance on extended burial caches and the distillation of the funerary assemblage warranted. With this limitation of decorative space to the coffin set and usually one or two papyri, choices were made regarding the content of the funerary iconography. By studying the corpus of 21<sup>st</sup> Dynasty funerary papyri and the specific choices made for their content, particularly as these choices reflect positions within the priesthood, one can better understand how the individual socially defined himself or herself.

**Date:** Tuesday, 26<sup>th</sup> June 2018

**Time:** 15:30

**Venue:** Celetná 20, Room 332

### **Marissa Stevens**

Department of Near Eastern Languages and Cultures, University of California, Los Angeles, USA

**NOTES:**

## **The Black Eye-Paint of Punt and Its Ritual Significance**

Filip Taterka

The products imported from the land of Punt seem to be important for the scholars insofar as they enable them to define Punt's exact location. As for their application, most scholars seem to assume that although some of them might have played a role in Egyptian cult, most of them were treated simply as exotic curiosities from foreign lands.

As the black eye-paint (*msdmt*) could not have helped in determining Punt's location, it was usually treated as a cosmetic product with no special symbolism. The aim of the paper is to demonstrate that the product was crucial in Egyptian funerary rituals since the Old Kingdom up to Greco-Roman times. In conjunction with the green eye-paint it enabled the deceased to be transformed from the state of death to the eternal life, through his/her identification with Osiris and Horus. The paper will also contribute to the discussion on the cultic significance of the Puntite products and, in consequence, on the ideological importance of the Punt expeditions.

**Date:** Tuesday, 26<sup>th</sup> June 2018

**Time:** 10:45

**Venue:** Celetná 20, Room 139

### **Filip Taterka**

Institute of Mediterranean and Oriental Cultures, Polish Academy of Science, Poland

**NOTES:**

## **The significance of New Kingdom amphorae from Tell el-Retaba**

Katarzyna Trzcińska – Anna Wodzińska

The paper, based mostly on unpublished material, discusses significance of New Kingdom amphorae found at Tell el-Retaba, a site in Wadi Tumilat excavated by the Polish-Slovak Archaeological Mission.

Amphorae are commonly encountered throughout Egypt and are generally associated with storage, transport and trade. Their appearance and distribution can be important in answering questions concerning wealth and trade liaisons of a specific site.

The paper will present analysis of the finds with a commentary on the existing amphorae typologies. The study will include description of the exact find context within the site stratigraphy and discuss the differences between represented New Kingdom layers coming more specifically from early 18th, 19th, and 20th Dynasties.

**Date:** Wednesday, 27<sup>th</sup> June 2018

**Time:** 12:10

**Venue:** Celetná 20, Room 139

**Katarzyna Trzcińska**

Polish Centre of Mediterranean Archaeology, University of Warsaw, Poland

**Anna Wodzińska**

Institute of Archaeology, University of Warsaw, Poland

**NOTES:**

## **Use and reuses of Qubbet el-Hawa tombs**

Yolanda de la Torre Robles – Jose M. Alba Gómez

From Old Kingdom onwards the necropolis of Qubbet el-Hawa was employed as a burial place for the habitants of the 1st Nome of Upper Egypt, at the southern border with Nubia. The site is on the western bank of the Nile, opposite to the modern city of Aswan. Since 2008, a Hispano-Egyptian Mission is studying these tombs.

During the archaeological works, it appreciates a regular pattern of reuse of the tombs. It is determined an active reuse of the southeast slope of the site, as opposed to the northwest during the beginnings of the New Kingdom, as well during Late Period.

Were those tombs unauthorized and illegally used of an old property? Did they have the administration's permission? The aim of this paper is to establish chronological parameters of these reoccupations, through the study of the pottery and other funerary goods from the old archaeological works made by Elmar Edel and from the new archaeological works. We will try to explain those funerary practices of reusing and occupy old tombs.

**Date:** Monday, 25<sup>th</sup> June 2018

**Time:** 11:55

**Venue:** Celetná 20, Room 139

### **Yolanda de la Torre Robles**

Universidad de Jaén, Proyecto Qubbet el-Hawa, Spain

### **Jose M. Alba Gómez**

Universidad de Jaén, Proyecto Qubbet el-Hawa, Spain

**NOTES:**

## **Reconsidering the Giza writing-boards: A contribution to the Old Kingdom divine pantheon**

Valeria Turriziani

The aim of this paper is to shed light on a particular source for the reconstruction of the Old Kingdom divine pantheon: the so-called “writing-boards” from Giza (G1011 and G2000). These documents, first published by G. Reisner (1911) and revised in a general outline by E. Brovarski (1987), present numerous evidence of royal names and funerary estates. The table G1011, in particular, contains an actual “list of deities”, a unique example for the Old Kingdom. The names presented within the list are very important since they pertain to major and to minor deities, showing in most cases a defined image of such gods already at these early times. This contribution will offer a detailed analysis of the boards, and mainly, of the list of deities – and the writing of the divine names – so far never dealt with completely. Being these boards the earliest known example of this kind of artefact, an insight on the use and function of writing-boards is outlined, also in reference to later examples.

**Date:** Wednesday, 27<sup>th</sup> June 2018

**Time:** 10:15

**Venue:** Celetná 20, Room 338

**Valeria Turriziani**

Sapienza University of Rome, Italy

**NOTES:**

## **Heliopolis (1903-1906): for a new archaeological topography of the site through the archives of the *Missione Archeologica Italiana* (Museo Egizio, Turin)**

Federica Ugliano

The *Missione Archeologica Italiana* (MAI), led by Ernesto Schiaparelli, conducted four archaeological campaigns on the site of Heliopolis, between 1903 and 1906. Here he unearthed several significant archaeological features dated to almost all periods of Egyptian history and obtained more than 1500 artefacts for his Museum. Despite this fact, the results and records of these excavations have never been extensively published and are, for the most part, still unedited.

The author's current project aims at collecting all the available archival material concerning the MAI excavations in Heliopolis in order to define a new archaeological topography of the site and to reassess the original context of the objects now stored in the Museo Egizio (Turin, Italy).

**Date:** Wednesday, 27<sup>th</sup> June 2018

**Time:** 11:40

**Venue:** Celetná 20, Room 338

**Federica Ugliano**

University of Pisa, Italy

**NOTES:**

## **The administration of mining and quarrying expeditions in Eighteenth Dynasty Egypt**

Kimberley Watt

Mining and quarrying were crucial to the economic and political landscape of Eighteenth Dynasty Egypt, as raw materials allowed the state to maintain stronghold on its means of expression and representation, especially the gold for rewards, precious gemstones and high quality ones for statuary, and building materials. For their collection, distant sites in Nubia and the Sinai were reached by expeditions led by an array of officials. This paper will examine the role of these officials in order to gain an insight into the ultimate destination, whether temples, institutions or construction sites, of the extracted material. As such, the office of the treasury and that of Overseer of the seals (*imy-r3 sd3wt*) are closely examined.

Using textual sources at first, material remains complement the findings to understand the social context on these quarrying and mining sites.

**Date:** Monday, 25<sup>th</sup> June 2018

**Time:** 15:00

**Venue:** Celetná 20, Room 139

**Kimberley Watt**

University of Cambridge, UK

**NOTES:**

## **Hieratic dipinti in the Thutmose III Hathor Shrine Sanctuary at Deir el-Bahari**

Dawid F. Wieczorek

The Early New Kingdom Hathor Shrine Sanctuary of the Thutmose III Temple Complex at Deir el-Bahari contained several Ramesside hieratic inscriptions on its walls. The texts proffer unique evidence for the study of the history of the temple complex, as well as of Egyptian literate culture, especially its relation to the use of the past, and to sacred space. Relations between primary decoration and secondary inscriptions can also be observed with the help of dipinti that are placed in close contact with decoration of the Hathor Shrine Sanctuary. The presented paper offers a summary of state of research, a description of so far only preliminary discussed dipinti group, and an interpretation of visitors' inscriptions in the context of the Thutmose III Temple Complex, its adjacent temples at Deir el-Bahari, and the Necropolis of the West Thebes itself.

**Date:** Tuesday, 26<sup>th</sup> June 2018

**Time:** 12:40

**Venue:** Celetná 20, Room 332

### **Dawid F. Wieczorek**

The Thutmose III Hathor Shrine IFAO Mission; Department of Archaeology of Egypt and Nubia at Institute of Archaeology, Faculty of History at University of Warsaw, Poland

**NOTES:**

## **Rituals with Linen in Ptolemaic and Roman temples**

Dorotea Wollnerová

In ancient Egypt, as today, textile a material of importance with a wide range of applications. Next to its use in daily life or as part of the funeral equipment of the deceased, it also played an important part in many temple rituals, often in combination with oils and unguents. This is for instance the case of the daily temple sanctuary ritual, the ritual of the Opening of the Mouth, performed both on the statues in the temple as on the temple as a whole, or the rite of consecrating the *meret*-chests. In my paper, I intend to focus on the function of linen in temple rituals of the Ptolemaic and Roman period. Based on inscriptions and iconography from the temples of Edfu and Dendera, but also taking into account others temples of this period, I will focus on both its religious significance as well as some of the deities connected with it, like Tayt, Hedjhotep, Serket and others.

**Date:** Wednesday, 27<sup>th</sup> June 2018

**Time:** 12:40

**Venue:** Celetná 20, Room 332

**Dorotea Wollnerová**

Czech Institute of Egyptology, Faculty of Arts, Charles University, Czech Republic

**NOTES:**

## **Berenike of the Ptolemies: desert city, fortress or maritime gateway to the Southern Seas**

Marek Woźniak

The founding of the Red sea port of Berenike by Ptolemy II was known until recently only from historical sources. Recent archaeological research, which will be reviewed in this paper, has contributed extensively to a better view of the circumstances of this foundation. A magnetic survey of the site initiated in 1999, followed by excavations, most recently in 2016, revealed that the so-called Hellenistic Industrial Area, interpreted as the harbor facilities of the town, was instead a huge fortified compound with towers, courtyards and workshops. The structure was at least 12,800 m<sup>2</sup> in area and it is barely a third of the area presumed to be covered by the Hellenistic city. So far excavations have uncovered a double line of defense walls and a fortified gate with underground chambers and tunnels, giving a fascinating glimpse of the scope of this military enterprise.

**Date:** Monday, 25<sup>th</sup> June 2018

**Time:** 14:30

**Venue:** Celetná 20, Room 338

### **Marek Woźniak**

The Berenike Project / Polish Centre of Mediterranean Archaeology,  
University of Warsaw, Poland

**NOTES:**

## **Numbering and counting system in Ancient Egyptian boat building**

Ayano Yamada – Eissa Zidan – Mamdouh Taha – Hiromasa Kurokochi – Sakuji Yoshimura

This paper aims to reveal the numbering and counting system during the boat building through the examination of carpenters' marks and placements of the members in which they were written.

As well as the first boat of Khufu discovered in 1950s from the boat pit in Giza plateau, the excavation project of the second boat of Khufu which is ongoing found more than a hundred inscriptions at present. Some inscriptions are composed marks indicating which side of the boat it is, and numerals. According to the previous our analysis, those numerals seem to relate the arrangement of members. However, the orientation to count divide on the following two diverse patterns: the starboard side is numbering from the stem, or the port side is numbering from the stern. Additionally, similar patterns were used in the first boat of Khufu.

This system would be considered relevant to the convention of the writing in the Ancient Egypt, and it depends on the building procedure which these marks were written.

**Date:** Thursday, 28<sup>th</sup> June 2018

**Time:** 10:15

**Venue:** Celetná 20, Room 332

### **Ayano Yamada**

Waseda University, Japan

### **Eissa Zidan**

Ministry of Antiquities, Government of Egypt

### **Mamdouh Taha**

Ministry of Antiquities, Government of Egypt

### **Hiromasa Kurokochi**

Higashi Nippon International Univeristy, Japan

### **Sakuji Yoshimura**

Higashi Nippon International University, Japan

**NOTES:**

## **Ideal and Actual Practices of the Middle Kingdom Burials: Reconsidering the 'Court Type' Burial**

Seria Yamazaki

In the Middle Kingdom, people regarded it important to associate the deceased with Osiris for resurrection. In 'court type' burials, the royalty was buried with sceptres and flails, implying that they were treated as Osiris. However, sceptres and flails have also been used for non-royal burials, which is why the definition of the court type burial requires further clarification. This study examines the characteristics of the court type anew to reconsider its framework. The investigation is primarily based on archaeological materials, as recent archaeological finds bring new perspective to the court type burials. This paper further provides evidence that some items like broad collars can be added to the grave goods, characterizing the burial as court type, and that there were realistic ways for emulating the ideal burial by using substitutes or miniaturized items. These practices indicate that more burials were intended to be held court type, unlike what other studies have proposed.

**Date:** Tuesday, 26<sup>th</sup> June 2018

**Time:** 10:45

**Venue:** Celetná 20, Room 332

**Seria Yamazaki**

Waseda University, Japan

**NOTES:**

## Posters

## **The crew of the sun bark in the Amduat**

Abdelhaleem Aly Ahmed Awadallah – Martin Stadler

The Amduat is one of the most important religious books recorded on some various kinds of Egyptian religious documents since the beginning of the 18th dynasty, especially the walls of the royal tombs. The proposed study focuses mainly on finding the reasons of choosing the crew of the sun bark in the Amduat to manage the journey of Iwf-Re (the form of the sun god in the book) and to illustrate the functions and responsibilities of each member of the crew. The study will be designed through the Pyramid and Coffin Texts as the most important religious documents before the New kingdom, and the inscriptions and writings of the monuments which contain scenes of the Amduat's sun bark from the beginning of the 18th Dynasty till the end of the Graeco-Roman period.

**Abdelhaleem Aly Ahmed Awadallah**

University of Würzburg, Germany

**Martin Stadler**

University of Würzburg, Germany

## **Dark Dynasty – A reanalysis of the Second Dynasty of ancient Egypt**

Scott Allen

The Second Dynasty of ancient Egypt remains one of the most mysterious periods, with an unclear order of succession and a lack of archaeological evidence. Political instability and conflict underpin the scholarship despite the few artefacts supporting this interpretation. This academic viewpoint appears to have been based on Newberry's (1922) interpretation of the Myth of Horus on the Temple of Edfu, disputed but copied verbatim. Logic theory has been falsely used to support internal conflict however the Second Dynasty should be reassessed as evidence of absence rather than absence of evidence. This study indicates cultural similarities in the archaeological material of the first three dynasties, from both royal and non-royal contexts, conflicting with the scholarship as a period of major upheaval. Further research will clarify this interpretation however the Second Dynasty should no longer be considered internally unstable, rather a developmental stage leading to the Old Kingdom.

**Scott Allan**

Australian National University, Australia

## **Hatshepsut's monkey business**

Kamila Braulinska

After cats and dogs of Hatshepsut, comes time for a presentation of the next group - monkeys. The phenomenon of their anthropogenic movement into, within, as well as out of Egypt, has a long history, recorded from the Predynastic Period onward. Monkeys remain popular throughout Egyptian antiquity, not exclusively in a symbolic, but also in the domestic and sepulchral contexts, as well as in the broader sense, as they also represented gifts and trade goods.

Queen Hatshepsut imported monkeys, which she depicted in her temple at Deir el-Bahari. Unlike the previously studied large felines, mundane monkeys' presence seems to be restricted to only one area of the temple. Nevertheless, they are depicted in relatively large numbers, performing several activities, free ranging and captive.

The list of species to be identified on the walls of the temple may consist of three, however it may still be debated. A recently rediscovered, partly preserved, and puzzling block may contribute to the topic.

**Kamila Braulinska**

Faculty of History, University of Warsaw, Poland

## **The cultural organisation of the town of Akhmim**

Marion Claude

This paper aims at summarizing the main results of my PhD research dedicated to the religious topography and cultural organisation of the IX<sup>th</sup> Upper Egyptian province from the Old Kingdom to the Roman Period. It will firstly present the main temple complexes of the city of Akhmîm and their development throughout the period, as compared to the diversification of its pantheon, from the rule of the god Min alone to the presence first of a triad then of a full ennead by his side. Then will be studied the development of the clergy and the evolution of its hierarchy as an answer to the expansion of the cults and cult places. This endeavour will provide an example of the religious life outside the capital cities of Egypt, allowing a glimpse into a lesser known cultural context.

**Marion Claude**

Paul Valéry University, Montpellier 3, France

## **Temples and Stars. Astronomical Aspects of Early Sacral Architecture in Ancient Egypt**

Wojciech Ejsmond

The poster will present the earliest known sacral structures in Egypt in context of archaeoastronomical point of view. The analysis of the cult places is focused on their orientation to specific astronomical events or celestial bodies. The aim of the presentation is to show common astronomical orientations of the temples and offer an explanation why certain astronomical events or celestial bodies were chosen as the orientation points. The orientations were analysed in context of hierotopy (ways of constructing of the sacred space) in order to understand them in broader context of societies in which they functionated.

**Wojciech Ejsmond**

University of Warsaw, Poland

## **Tomb of Khaemhat – TT57 in Qurnah – West Luxor**

Amani Hussein Ali Attia

The tomb of Khaemhat was discovered by Lloyd in 1842.

As described by Mond that he had cleaned out the tomb and its courtyard and he repaired the walls.

The unpublished tomb is a T shaped tomb, in general is in a good condition, the majority of the scenes are clear except for some damages. It consists of a sunken courtyard, transverse hall, passage, inner room and a shaft which acted as the burial chamber of the deceased, Unfortunately this room was never cleaned , it is in a bad condition as the tomb was exposed to fire and the walls are covered with soot, the majority of the tomb was restored except the burial chamber, as the access to it is somehow difficult, I have found some remains of bones, linen, and pottery when I went down after taking the concession to work from the High Council of Antiquities in 2015. The tomb was photographed and a new survey plan was made in 2015 by my professional work team. The study will shed the lights on the tomb; the work is divided into three phases:

1. Translating the texts
2. Commenting on the scenes, comparing the similarities with other tombs from the same period of time
3. Working on the facsimile of all the scenes.

**Amani Hussein Ali Attia**

University of Tübingen, Germany

## **The cult chapel of an Post-Amarnian tomb: TT49**

M. Laura Iamarino – Elisa Neira Cordero – Gabriela Lovecky – Valeria Ojeda

The Argentine Mission in Luxor is carrying out the survey, documentation and digital drawing of epigraphy of the Theban tomb of Neferhotep, who was Great of Amun under the Ay's reigning.

The works in progress at the monument are focused on the four pillars present in the cult chapel of TT49, and these is improved on the base of new photographic documentation and some previous publication of the tomb.

The aim of this paper is to present the main results achieved in the documentation. Moreover, it is considered the study of inscriptions and iconography preserved on faces of the pillars, their arrangement and location, orientation and relationship between them, and with the walls paintings of the chapel as a whole, with the purpose of rebuilding the funerary ritual of Neferhotep. Considering that he was a contemporary of Akhenaton and TT49 was decorated immediately after Amarna Period, information preserved inside the tomb is of the greatest significance.

### **M. Laura Iamarino**

Institute of History of the Ancient Orient, University of Buenos Aires, Argentina

### **Elisa Neira Cordero**

Institute of History of the Ancient Orient, University of Buenos Aires, Argentina

### **Gabriela Lovecky**

Institute of History of the Ancient Orient, University of Buenos Aires, Argentina

### **Valeria Ojeda**

Institute of History of the Ancient Orient, University of Buenos Aires, Argentina

## **The Possible Role of the Gebelein Speos in Hatshepsut's wHm msw.t program**

Daniel Viktor Takacs

After spending a few years as the regent of Thotmes III, Queen Hatshepsut took on the role of a sole ruler. From this moment onwards, she initiated a set of different programs trying to mimic Senusret I's renaissance/ wHm msw.t era in its details, in order to cement her rule and possibly to consolidate indifferences between herself and the later king, Thotmes. Amongst many, she initiated a countrywide building program, part of which was the renewal of abandoned cult places, festivals, the rebuilding of old mudbrick temples in stone, and the establishment of new cult places.

In 2015, a speos at the Upper Egyptian site of Gebelein was identified by the author as a monument commissioned by Hatshepsut. The presentation would like to describe the initial analyses that lead to the conclusion that this chapel was created as part of the aforementioned program, possibly together with other chapels like the Speos Artemidos and maybe the grand speos at Gebel Silsile.

### **Daniel Viktor Takacs**

Department of Egyptology, Faculty of Oriental Studies, University of Warsaw, Poland

# Keynote lectures

## **Abusir Necropolis During the First Millennium B.C.E.**

Prof. PhDr. Ladislav Bareš, CSc.

**Date:** Wednesday, 27<sup>th</sup> June 2018

**Time:** 9:00–9:45

**Venue:** Main building of the Faculty of Arts, nám. Jana Palacha 2, Room 131

## **Gilf Kebir – The Origins**

Prof. Mgr. Miroslav Bárta, Dr.

**Date:** Monday, 25<sup>th</sup> June 2018

**Time:** 9:15–10:00

**Venue:** Main building of the Faculty of Arts, nám. Jana Palacha 2, Room 131

## **Beyond Rosetta. Glimpses of Ptolemaic Egypt**

PhDr. Filip Coppens, Ph.D.

**Date:** Thursday, 28<sup>th</sup> June 2018

**Time:** 9:00–9:45

**Venue:** Main building of the Faculty of Arts, nám. Jana Palacha 2, Room 131

## **“House of Intef” to Itjtawi – Some thoughts on early Middle Kingdom Art and Architecture**

Ao. Univ.-Prof. Dr. Peter-Christian Jánosi

**Date:** Monday, 25<sup>th</sup> June 2018

**Time:** 16:30–17:30

**Venue:** Main building of the Faculty of Arts, nám. Jana Palacha 2, Room 131

## **On Churchill's Platypus and Splendours of Textiles. Egypt and the Near East in the Late Bronze Age**

Doc. PhDr. Jana Mynářová, Ph.D.

**Date:** Tuesday, 26<sup>th</sup> June 2018

**Time:** 16:45–17:45

**Venue:** Main building of the Faculty of Arts, nám. Jana Palacha 2, Room 131

## **The Abusir Papyrus Archives as a Source of Evidence on the Royal Funerary Cults**

Doc. PhDr. Hana Vymazalová, Ph.D.

**Date:** Tuesday, 26<sup>th</sup> June 2018

**Time:** 9:00–9:45

**Venue:** Main building of the Faculty of Arts, nám. Jana Palacha 2, Room 131